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ABSTRACT

Reported are the author's personal accounts of a tour of Grenada to determine the extent to which Marxist-Leninist thought was being taught in schools, the relationship between the clergy and the government of Grenada, and whether the new international airport posed a threat to U.S. national security. In the new educational system, a Centre for Popular Education (CPE) is implementing an adult education literacy program. Curricula developed for use in the CPE program are devoid of Marxian and Pan-Africanism dogmatic thought. In his search for a liberation theological movement, the author's travels took him to churches, the National Library, lay persons, priests, and to Pope Paul's Ecumenical Centre. The present state of church-state relations is one of mutual respect and tolerance. The development of a liberation theological movement is only in its embryonic stages. A tour of the new airport showed that the airport is not a threat to anybody's security. (RM)

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EDUCATION IN GRENADA - MARXISM OR PAN-AFRICANISM?

[and]

CHURCHES IN GRENADA: DOING THEOLOGY IN THE STRUGGLES OF THE PEOPLE

[and]

GRENADA'S NEW AIRPORT: A TREAT OR A THREAT?

by

Dr. E. Curtis Alexander

SP 015 316

Education in Grenada - Marxism or Pan-Africanism?

> *For too long we had been brainwashed to think that only Europe or North America held the answers. We wanted a system which caused our people to look to themselves and extract the riches from the genius of our own people.*
>
> Jacqueline Creft, Minister of Education
> at *the First International Conference*
> in *Solidarity with Grenada*, November
> 1981

by Dr. E. Curtis Alexander

Since March 13, 1979, the date of the coup d'e'tat that saw the beginning of the People's Revolutionary Government (PRG) in the small island of Grenada-coupled with the subsequent "media blitzgrieg" of both the print and electroinc media in this country over the launching of yet another Soviet Satalite in the United States's Caribbean orbit. I had kept abreast of the events in Grenada mainly through the western media. Fortunately, I had been able to get copies of the *New Jewel*, *Free Western Indian* newspapers coming out of Grenada and *Caribbean Contact* an ecumenical newspaper published in Barbados. Also, copies of small booklets published by the government printing house in Grenada had been made available to me by associates who were among the early travelers during the early years of the Revolution.

Although, I was able to get some information to balance the reports in the western press, my primary area of interest related to the education system that was developing in Grenada remained under-informed due to the paucity of information specifically dealing with education

at my disposal. The exception being a booklet entitled *"Education Is Production Too!!"* - a speech given by Prime Minister Maurice Bishop at the opening of the 2nd year of the National In-Service Teacher Education Programme (NISTEP) in October 1981.

In this speech, the Prime Minister cited three fundamental educational principles that would provide the basis for the formal system of education being developed in Grenada. They were:

(a) Education, the right of all - a right not a privilege.

(b) Education, a continuous and life long process.

(c) Education, a key factor in the creation of the new Grenadian Man and Woman..."To educate is to prepare for life (Jose Marti)."

Further, in the same speech the Prime Minister cited three concrete examples as to how the principles were being implemented in their developing educational system. Firstly, the Centre for Popular Education (CPE) was to reach all citizens in a country-wide adult education literacy program to teach initially reading and writing skills. Secondly, the university and technical scholarships made available by the Revolution exceeded the number of Grenadians qualified to accept them-higher education was no longer unavailable to the poor and working people's children. Lastly, the NISTEP program was initiated to provide 3 years of training for 500 untrained teachers through a combination of On-the-Job training, supervised student teaching and teacher training classes once a week.

The message was clear from the Prime Minister's speech that Grenada was indeed charting a new path in the development of a new educational system designed to throw off the yoke of colonial education and"...serve the process of transformation from a colonial teritory to

a liberated, self-reliant nation."

In addition to the adverse media onslaught toward the People's Revolutionary Government of Grenada and the fortright message of the Prime Minister's speech at the NISTEP meeting-the slogan that says *"Come see for your self"*-prompted this writer to go to Grenada and find out first hand, what the new education system looked like.

During the week of August 15-22, I was in Grenada on a fact-finding tour to specifically find out the extent Marxist-Leninist thought was being taught in the developing educational system vis-a-vis the teaching of Pan-African historical thought within the context of the Grenadian experience.

Unfortunately, the schools and CPE were closed during my visit to Grenada-and the annual Carnival had just begun and it lasted for two days. During this Carnival period, everything in Grenada closes down-thus my first few days were spent enjoying the Carnival festivities and interacting with the local people, the Grenadian people are no doubt among the warmest and friendliest I've met in my travels in many parts of the world. I even met and talk at length with several people who had lived in Brooklyn, New York. We compared notes on their Carnival with the "West Indian Day" parade held on Eastern-Parkway on Labor Day each year-one sister remarked, "here we don't have no fights-everybody is just having a good time." For sure the Carnival attracted a large crowd in the small downtown area-but there were no observable disturbances from our vantage point.

The NISTEP examination were being given at this time to the first class of the new teacher training program designed to produce better trained teachers while they are still on-the-job in the classroom.

According to Didacus Jules, the Permanent Secretary of the Ministry of Education, the results of the exams were showing a 65% passing rate of the exams that had been evaluated by the end of the week. In addition, Jules stated that NISTEP is the "first massive teacher training program in the history of the English speaking Caribbean." The examinations were not available for outside review-therefore, I was not able to examine their content to accertain the extent that Marxism or Pan-Africanist thought was included in the test questions.

In talking with other officials in the Ministry of Education, I found that the Caribbean Examinations Council (CXC) and General Certificate of Examinations (GCE) and other pre-Revolution exams at the secondary levels that were left over from the British Colonial Administration were still being used. Presently, a National Curriculum Commission has been appointed by the PRG to remove all vestiges of colonial education and imput into the final product will come from all segments of Grenadian society. This process of people involvement in all aspects of educational developments is called by Jules, "the most fundemental change since the Revolution in the field of education-the democratization of Education." According to Mr. McBarnette, in the Ministry of Education, a set of readers called the *Marryshow Readers* have been developed and presently being used at the Primary levels. These readers are said to "be geared to working people and children of working people." They are named for the patriot of the Revolution T.A. Marryshow.

The much talked about and publized Centre for Popular Education (CPE) according to Jules "is the first structured program in adult

education" and he elaborates further on the political significance of the program when he states-"the literacy campaign is a political act with pedagogical implications." The impact of CPE on the people of Grenada is in my ways found in the following poem written by one of the new learners:

THE CPE

Now a chance to learn
Not only to raise gun
But to be able to understand
And to feel like a man.
What a state we left in
We have to do something
The CPE will try their best
The masses have to do the rest
CPE makes us completely free
No matter what the cost may be
Let us learn to read and spell
What's the use? The future will tell

Destablizer brainwash the illiterate
But this time they will be too late
For when they are ready to attack
We'll be waiting to send them back.
Don't say you are too busy
The Youths won't take it easy
CPE say you not too old
Until your bones are stiff and cold.

For sure the political as well as pedagogical implications of the message in the cited poem gives an indications of the meaning of the slogan for 1983-"The Year of Political and Academic Education." The first phase of CPE ended this summer with the results being published in the August 13 edition of the *Free West Indian* newspaper-"Of the 110 pupils who recently did CPE final examinations, 63 passed at the intermediate level and 23 at the terminal level. This represented an overall 57.2 percent success."

By way of examination, the first phase of CPE included the development of a teachers manual-*Forward Ever* and a reader entitled *Let Us Learn Together* that clearly reflects the political orientation in that, according to Didacus Jules "its not possible to separate the educational system from the political system." The manual is very clear in its message to the volunteer teachers as to the importance of strictly following the guidelines according to the manual. The manual states: "Our objective at this state is to provide basic literacy. In order to ensure that our task is efficiently carried out, in order to ensure that the strategy of the campaign is the same throughout the country we should keep to the guidelines."

Each of the themes in the reader-*Let Us Learn Together*, in many ways are indicative of what each of the 14 leassons is trying to introduce to the learner as he or she acquires the basic literacy skills of reading and writing. The themes are:

(1) Let us learn from each other

(2) We Build our communities

(3) Grenada, Carriacou and Petit Martinique

(4) The land must produce more

(5) On Caribbean

(6) Free milk for mothers and babies

(7) The Revolution brings more doctors to our people

(8) Our International Airport

(9) NCB-The Bank of our people

(10) Building a New Grenada

(11) Vigilance in our village

(12) Our history of struggle

(13) Education is a must

(14) and The Revolution has room for all of us.

The reader is a well illustrated book with pictures of the local people in action, as the suggested them indicates the type of activity-and is shown with an applicable sentence. For example, lesson 2 clearly speaks to the fact that there are no "quick-fixes and the struggle begins with the individual-sentences such as: We cannot build a New Grenada overnight; A society of justice is built by unity, discipline and hard work; and let us join hands to build a new and just society *and* a picture of locals working on a project together reinforces the theme of the lesson. Clearly, the reader *Let Us Learn Together* used in the first phase of CPE is an excellent pedagogical tool that speaks to the political realities of the Grenadian experience-and is by way of analysis, is devoid of any ideological indoctrination of either Marxism or Pan-Africanism dogmatic thought.

Phase two of CPE which begins in September of this year, will make use of a four volume set of workbooks entitled *Adult Education*-this phase includes the study of math, English and natural sciences-without exception this work is certainly among the most comprehensively indigenous educational workbooks in the "Third World." Aside from brief literary references to works by Angolan, Mozambican, Haitian writers and the African writer, Langston Hughes in Book 1; the unit on "Primitive Man", also in Book 1-there are no indications of Pan-Africanist thought, even though

"so-called primitive man" is widely accepted as having originated in Africa. The only extensive reference to Africa is in relations to the struggle against apartheid in South Africa-along with academic-political sections on El Salvador, Cuba and Nicaraqua. Aside from the academic information on the first Cosmonaut and the first (a Cuban) black Cosmonaut, phase two like phase one is devoid of any ideological indoctrination of either Marxism or Pan-Africanism dogmatic thought.

My findings are based on information that was gleaned from an examination of the documents made available for my perusal, therefore, I must conclude that neither Marxism nor Pan-Africanist dogmatic thought typifies education in Free Grenada. For sure, the statement by Didacus Jules has a great deal of currency when he stated-"adult education material must not be nationalist, narrow nationalism-its focus must have an internationalist perspective."

Churches in Grenada 'Doing Theology in the struggles of the people?'

"What I believe as a Christian, I practice as a Revolutionary!"

Judy William, Director-Pope Paul's
Ecumenical Centre, (8-17-83)

by Dr. E. Curtis Alexander

As a Christian ethicist who does theology out of the "Ethiopian-Egyptian Nile Valley High-Culture Traditions"-and as an African American student of liberation theology formulations for "Africans both those at home and abroad," this writer was most eager to look at the theological relationship between the clergy and the people's Revolutionary Government (PRG) of Free Grenada.

Therefore, my basic line of inquiry in regards to the relationship was-to accertain to existence of or non-existence of an emerging liberation theological movement either before or after the Revolution in March 13, 1979, in Grenada-that maybe in some related to the liberation theological developments that began in Latin and South America during the sixties and seventies.

In preparation for my fact-finding tour of Free Grenada, I had gain through my readings of booklets, newspapers and books an introduction to the existing Church-State relations-that provided me with a frame-of reference from which to objectively view the Grenadian situation.

By way of history, the Catholic and Protestant churches have historically identified with the colonial governments in the Caribbean and the Church-State relationship in Grenada was no different it "actively accept(ed) the capitalist way of life without question and glorif(ied) the adventures of British imperialism." During the regime

of Eric Gairy, there was a greater separation of Church and State because of his "self-exaltation and "superficial religiosity." Actions such as sending "self-glorifying prayers to Protestant pastors to be read on special festivals like Thanksgiving" and "making public obeisance to the Virgin Mary to whom he would pray that 'my enemies will not harm me"-it is said that "Gairy believed he possessed mystical powers."

Although Gairy was accused of "playing God and using the religious beliefs of an unsuspecting and simple people for his own end" and "believed in obeah magic"-"the official Christian community thus barely tolerated Gairy's religious manipulations and his not so subtle pressures upon the clergy." Nevertheless, the Church did not speak out officially against the gross human rights violations and the political and economic exploitation and oppression Gairy subjected the Grenadian people to live under.

However, the event of November 18, 1973, *"Bloody Sunday"*, when six leaders of the New Jewel Movement (NJM) including Maurice Bishop "were assaulted by the Mongoose Gang and beaten horribly. Bleeding and semi-conscious, they were thrown into a jail cell and denied bail and medical attention. To humiliate them, 'their heads were shave with broken glass." A group of Protestant and Catholic clergy represting the Confrence of Churches in Grenada (CCG) and many civic-minded organization "set up the *Committee of 22*, which quickly becam the broadest establishment opposition Gairy had ever faced."- "On November 19, the Committee of 22 called an island-wide strike, demanding that Gairy arrest and charge the police responsible for Bloody Sunday and that he move to dismantle his police

state. Gairy quickly agreed to these terms and the Committee 22 called off their strike after a week. Although the Committee of 22 were basically pushing for reforms within the existing system of the leadership of Gairy-the Catholic hierarchy reacted negatively and Bishop Webster one of the Committee members was transferred out of Grenada-which clearly showed that the established Church was not apart of any established opposition to the Gairy regime.

The Revolution of March 13, 1979, did not bring an outpouring of support from the official Church community in Grenada, in fact the conditional support stance of the CCG in comparision with the more supportive position of the General Secretary, Dr. Roy Neehall of the Caribbean Council of Churches-clearly shows distinct theological differences. Dr. Neehall speaking on May 25, 1981, during African Liberation Day said: "Liberation theology which is developed within the churches of the Caribbean and Latin America is going to be the basis upon which many Christian people can participate in the revolutionary change that is needed in order that we overthrow the forces of colonialism and imperialism *(Grenada-The Peaceful Revolution*, p. 109)." As expected, this pronouncement resulted in some tensions between the CCG and CCC over the question of liberation theology, my task was to look for developments in liberation theology in Grenada in 1983 vis-a-vis Neehall's speech in 1981.

During my search for a liberation theological movement in revolutionary Free Grenada, my travels took me to churches, the National Library, individual lay and clerical locals and to the Pope Paul's Ecumenical Centre in western Grenada near the town of Gouyave-provided me with an overview of the present Church-State relations-and the

theological position of the official Church community and the People's Revolutionary Government of Free Grenada.

It appears most conclusively from my findings that the present state of Church-State relations is one of mutual respect and tolerance for each others existence-and there are no signs of interference in the affairs of either group by the other. For example, while attending a poetry recitation program by poets of the Revolution, I walked down the street during intermission to a pentecostal church service in progress and the congregation were indeed worshipping in "freedom of expression." In Addition, while visiting the Market Square on one occasion, another pentecostal church was having an uninhibited outdoor service in the middle of the market place-with the speaker using a loudspeaker to communicate with shoppers nearby and in the adjacent downtown shopping area. The clergy have obviously not taken a theological position as many of their ccunterparts have done in other parts of the Caribbean and Latin America vis-a-vis the development of a "Theology of Liberation"-in support of the Revolution. Neither have the clergy taken a position in opposition to the PRG. Thus, the "winds of change" blowing through the countries of the Caribbean and Latin America among many clerical proponents of liberation theology, to date-is not blowing the official Church commnuity in Free Grenada.

Thourghout my travels in Free Grenada among both lay and ecclesiastical contacts-the existence of a liberation theology was a moot point. However, my visit to the Pope Paul's Ecumenical Centre (PPEC) put me in contact with Judy William, the Centre Director (a former nun)-

one of the most dynamic and articulate black revolutionaries I've ever met. The Centre is owned by the Roman Catholic Church and was built in 1972-to serve a program for school dropouts; leadership training for farmers and youth; skill training and education for rural woman (ages 18-29); and from 1978-80, a training progarm for women that resulted in the forming of a factory Co-op for canning juices and fruits is presently operational. Judy says that "the Church views PPEC as a threat" and "when the Church accepts PPEC," Judy says emphatically-"her work is finished." In fact, the Church is so isolated from the community that according to Judy-"many people are Christians but cannot identify with the churches." For example, Judy cited a situation whereby a group of Catholic boys who had gone to Mass on Saturday evening-chose to clean out a drain that had created mosquito infestation in a area where the elderly lived, on a Sunday morning-the parish priest became outraged and attempted to stop the boys. In spite of the harassment from the priest, the boys continue to work on commnity projects on Sunday morning and Judy adds-"they also still attend mass on Saturday evenings."

From September 31, to October 2, 1982, a Youth Theological Seminar was convened at PPEC that included all local youth who were recruited from among members of Catholic Youth Organizetions, teachers, students and civil servants. The general theme of the seminar was "Doing Theology in the struggles of the people"-the general areas looked at were the Creation; God and the people of Israel-Gods liberation act in History; and God through Jesus of Nazareth. Ironically, the development of a "Theology of Liberation" in Free Grenada is coming out of

a Leadership Seminar that was sponsored by a center owned and operated by the Church itself. The goals of the Seminar were clearly compatible with the "theological winds" presently blowing throughout the Caribbean. Simply stated: "To introduce a new way of doing theology from the people and by the people themselves; To share concrete examples and Biblical Theological bases that stimulate new theological thinking; and to motivate the development of cultural religious creative expression (songs, poems, short stories, reflections etc.) by the youth." For sure, the methodology and format of the dialogue and *praxis* advanced by the Brazilian pedagogue Paulo Frerie clearly provides the "critical thinking" *modus operandi*. "Most sessions took the form of Biblical Theological presentation on the theme followed by discussion periods. There was one workshop." In the workshop, three aspects of the Grenadian reality were focused on:

(1) The Grenadian History

(2) Analysis of the role the Church has played and continuing to play in the Grenadian Society

(3) and An interpretation of the scriptures from the Grenadian context.

The Seminar has opened up a dialogue that hopefully will impact on the thinking of both the lay and offical Church community in Grenada-that will begin the process of developing a "Theology of Liberation" vis-a-vis the People's Revolutionary Government of Free Grenada and the Church.

The development of "Theology of Liberation" is in its embryonic stages and presently "outside" of the established ecclesiatical circles-is doing theology out of the Judeo-Christian Tradition, the same tradition that black theologians of the sixties and seventies adhered to during the so-called "Black Revolution" period. For sure, if the

liberation theological movement in Free Grenada is going to avoid the historical pitfalls that finds the black theology of liberation movement in the United States-in a state of oblivion, because it was based on the history of another people!

If the "Liberation Theology" movement in Free Grenada is to develop beyond the immediacy of their present condition and move toward God in a historical context, this writer suggest that they begin to do theology out of the Ethiopian Egyptian Nile Valley High-Culture Tradition. Certainly the "democratization of theological formulations" in Free Grenada deserves to be developed out of the historical context of their African ancestry from antiquity to the present.

GRENADA'S new airport 'a treat or threat'?

The issue of democracy isn't what the United States wants for its neighbors it's what they want for themselves.

Flora Lewis, *Virginian-Pilot*-8-28-83

by Dr. E. Curtis Alexander

During the middle of August, I went on a fact-finding tour to the People's Revolutionary Government of Free Grenada.

As an African-American journalist going to a black ruled country that has and is going through one of the most intense-and largely adverse and negative media campaigns in recent U.S. media history, from both the print and electronic media. This writer decided to get a first hand look-in response to the challenge offered by one of the revolutionary slogans articulated by Prime Minister Maurice Bishop of Grenada, when he says "Come see for yourself! Do not let others tell you about free Grenada. Come see it for yourself."

For sure, this writer was especially intriqued by the "Come see for yourself" slogan-in light of the media blitz that has consistently bought wholehog the "National Security" threat rhetoric of both the Carter and Regan Administrations.

In fact, my previous historical knowledge of Caribbean history in particular did not quite jive with my previous knowledge of the people of African ancestry in Grenada-who held the distinction of having the first revolution in the English-speaking Caribbean. Therefore, the popular notion that portrayed the developments in the People's Revolutionary Government (PRG) of Grenada as posing a threat to the national security

of the United States-primarilly because of the construction of their new International Airport, allegedly being built to provide a military base for Cuban and Soviet Union operations-raised more questions about the New Jewel Movement (NJM) than it answered.

Before I proceed, some background information on NJM is important in order to better understand the struggles of PRG against the Regan Administration's concept of "backyardism" being waged against the sovereign nation of Free Grenada. The New Jewel Movement was formed in March 1973, through a coalition of two existing organizations, namly the Movement for Assemblies of the People (MAP) and the Joint Endeavor for Welfare, Education, and Liberation (JEWEL). Thus, the acronymn JEWEL proves to be most fitting for the present New Jewel Movement today. The NJM gained its inspiration and early sense of direction from the Black Power Liberation movements in the U.S (Ironically, the mother of Malcolm X was born in Grenada). Prime Minister Maurice Bishop and Minister of Foreign Affairs, Unison Whiteman, were among the early young radicals who were involved in the formative years of NJM. The opposition leaders did not go unnoticed by the despotic Eric Gairy dictatorship-in November of 1973, Maurice Bishop and five other NJM members were brutally beaten and arrested by Gairy's terroists gang known as the "Mongoose Gang", they were release on bail and the struggle against oppression continued. In 1974, Bishop's father was murdered by the Mongoose Gang during a general strike called by NJM. Later in 1976, Maurice Bishop was elected to the Parliament and became the official leader of the opposition. On March 13, 1979, the NJM galvanized the existing opposition to the government of Eric Gairy while he had gone

on a visit to the U.S. the day before-and effected a *coup d'e'tat*.

The revolution in Grenada had begun. According to published accounts, "two members of Gairy's forced were killed in brief fighting and the other died in a accident." The Grenadian people followed the lead of NJM-during the seizure of the radio station they responded favorably to the call of Maurice Bishop's broadcast "calling on them to rally and ensure the surrender of all Police stations." It appears that Grenada's Revolution was indeed-"The Peaceful Revolution."

The trip to Grenada was indeed a "trip" in itself. In order to get to Grenada, my plane took me to Barbados in order to make connections with the 48 passenger LIAT Airline commuter plane-that has a reputation for "leaving when they feel like it" irregardless of schedules and loading passenger luggage according to space available rather than accompanying the passengers on the flight. The lay over in Barbados was scheduled for five hours. Although, the trip into the nearest town was only one-half hour, better judgement that I not risk missing the flight, because it was the last one leaving that evening. The LIAT flight was one hour late-leaving at 6:00 p.m. rather than the scheduled 5:00 p.m. departure time.

Upon arrival at the Pearl Airport in Grenada around 7:00 p.m.-one felt a sigh of relief because the plane did not appear to be capable of making the trip. When you fly LIAT-you can't judge a plane by its looks. Sure enough, eight bags did not make the trip-unfortunately, my bag containing my clothes was among the "missing" baggage. Consequently, the clothing on my back was worn and extra day-my clothing bag arrived

on the evening of the next day, thanks to LIAT Airlines.

Although this leg of my fact-finding tour, beginning at Pearl Airport was not planned to be apart of looking at the national security question vis-a-vis the new International Airport. One has to consider the fact that the existing airport is nothing more than a short landing strip with a row of about seven or eight World War 1 vintage attached housing units-without a control tower of any kind. Thus, if the pilot of the LIAT plane gets caught in a thunder storm in flight-with poor or no visibility, he has to make sure he doesn't hit the mountain, miss the landing strip or land in the sea. Needless to say, there is no such thing as radar and flying at night-therefore, if you are unable to book a LIAT flight to Grenada from Barbados or Trinidad, you have to wait right where you are very often a overnight stay is required.

On Tuesday, August 16, my visit to the site of the new International Airport under construction was almost anticlimatic in regards to the most often raised question- "Why does Grenada need a new airport?" Simply answered, because it doesn't have one. The airport question is part and parcel of the larger question of United States National Security vis-a-vis a Cuban-Soviet launching pad "right in the U.S. backyard?"

The notion of "backyardism" advanced by the Regan Administration in regards to countries "south of-border" is completely rejected by the People's Revolutionary Covernment of Grenada as a basis for formulation foreign policy that interferes with its right to build their International Airport for its own economic development-as nothing short of intervention is their internal affairs. In fact, the PRG has gone on

record as being most emphatic that the Caribbean must be a zone of peace. Prime Minsiter has stated-"We believe that military bases and installations must be removed from territories of the Latin American and Caribbean countries that do not want them. The people of the region must be free from aggressive military harassment by *any* military power." Clearly the PRG sees their new International Airport as a "treat" for everyone and a "threat" to no one.

The tour of the new airport included a ride from one end of the runway to the other; the control tower; the terminal buildings; the office building and an overview of the pre-fab housing units where the 250-300 Cuban workers were living. In talking with the Grenadian Project Manager and the Grenadian Project Engineer, they reported that over 360 Grenadians were working along with the Cubans on every phase of the airport ocnstruction.

In spite of the furor over the length of the 9,000ft. runway, the length is the same as the smaller island of Aruba and 2,000ft. shorter than the one in Antiqua, Antiqua is smaller than Grenda in physical size and population. So the question of the runway length is really a bogus one in relation to other runways in the Caribbean. The new International Airport is modest when compared with-the old airport in Norfolk, even Norfolk's old airport is much larger. Also, there were no restrictions on taking pictures of the airport site.

For sure, the backwards "backyard" thinking of the Regan Administration toward the People's Revolutionary Government of Free Grenada-that has lead to the "hysteria" over the national security question looses much currency-when the following facts are focussed.

For example:

> Layne Dredging Co. Ltd. of Miami, Florida, received the contract for dredging and land filling operations.
>
> Plessy Ltd. of the United Kingdom is installing the navigation and communication system with a $12 million of credit arranged through the consent of the British Government.
>
> The European Economic Community (EEC) 10 member states is providing technical, financial and material assistance for the airport construction.

Certainly, the Regan Administration has access to more that enough technical intelligence information on the airport construction site-than perhaps even the PRG itself. Although the U.S. has consistently blocked financial assistance toward the airport construction cost through its veto power in the World Bank and International Monetary Fund (IMF)-Cuba, England, Syria, Iraq, Algeria, Finland, Libya and Mexico are provided assistance. Canada is assisting with developing a comprehensive and expansive tourism promotion plans. Clearly, if Grenada's new airport threatens the National Security of the United States then-"Why are England and Canada, two of her stauchest allies-helping to build and finance the airport?"

In March of 1984, the people of Free Grenada are making plans for the opening of their new International Airport-1984 has been declared "The Year of the International Airport"-a contest to name the airport is presently underway. It appears that the national security question is part of a political strategy in preparation for the upcoming presidential election-rather than a military concern with a country without a standing well equipped army, no air force or navy. For sure, the leaders of PRG of Free Grenada are not anti-American because Prime Minister Bishop is consistently pragmatic when he says-"By coming and seeing for yourself, and by encouraging others to do likewise, you not only dispel the falsehood

of imperialism, but you also help our economy, by contributing to the new tourism." Speaking first hand, the new International Airport in Grenada will not only provide a tremendous economic boost to the economy-but will make traveling to Grenada a "Treat" in air security for weary travelers, rather than pose a threat to anybody's "national security."

Dr. E. Curtis Alexander, a free lance writer, educator and historian received his Ed. D. from Teachers College, Columbia University. He went to Grenada on a fact-finding tour during the week of August 15-22, 1983. As a Pan-Africanist, he was particularly interested in the new education order and the development of a theology of liberation since the Revolution. He is the author of five books and the lastest entitled *Adam Clayton Powell Jr.: A Black Power Political Educator* is scheduled for publication during the Fall of 1983. In addition, he is presently working on a book on the legacy of the renown historian Dr. John Henrik Clarke.